

(First few seconds are indistinguishable because of tape difficulties)

MR. NYLAND: Here we are in a group, it's the same at the present time, without or with the recording you make an impression, or you say something in a certain way and the people who are here are also, to that same extent.

MARGARET: Andy just happened to turn the tape recorder on and had it going when we couldn't even say much just to see what would happen.

MR. NYLAND: Well, all it would be is recording what actually happened. If the tape recorder did a different thing and enlarged the volume of your voice or distort it, then one would understand...(several indistinguishable sentences) But this happens so often in ordinary life that, as if I was not at my best or dawdles, don't remember the way I was yesterday because it wasn't really me. And of course I wasn't exactly the same and I think it is a lack of taking the responsibility of the time that one actually speaks. (Several more indistinguishable sentences) ...You then take the responsibility because it happens to be a matter of fact and you don't see it as a fact when you speak. You think you can live with it and one doesn't want to take the responsibility for what one is saying because one can always in a glib sense try to correct it afterwards if it meets with disapproval of some one. And I think it is that kind of consideration. But if you learn to speak and mean what you are saying and watch your words you may be a little bit more inconvenienced in having to do something that you usually don't do, certainly you will have a chance at that time then, you really think about what you are going to say and then the more you do that the less you will be influenced by the fact that it is being recorded. You have to get over it. It is really not necessary to be affected by it and even if you know and you look at it and say 'Oh, there you are.' But, you have the idea. So now. (Words lost in general noise)

MARGARET: The question I was going to ask, Mr. Nyland, had to do with how, number one, how to go and find new people and what do we do with them when they come to meetings? Um, I think I could bring maybe one or two people in, out of curiosity. And it would enlarge the group maybe for a week or two but I don't think they'd be serious.

MR. NYLAND: Well, if you don't think they'd be serious I wouldn't bring them. But, it all depends on how you present it. If you can talk about something and make it very attractive or if you can make them feel very badly that they haven't got it and you have something that really could interest them, or to put it even stronger, that if they are not interested,

your opinion of them is just about nothing. You know, if you make them feel badly, that you have something that they should have and that particularly, from the basis of being a human being when they are not interested in subjects of a, I call them in general a spiritual nature, it is probably not the right kind of word, subjects that have to do with a little bit more of inner life, that then they are a superficial kind of class of people with whom, you might almost say, I wouldn't like to associate. It depends entirely upon how much they value your opinion, to what extent they have that kind of trust in you that whatever you say is worthwhile and it also depends on how you mean, how you say, when you put it in such a way that there is not getting away from the fact that you are serious and the fact that you, that it is helping you, and at least it is something that you wish, that you don't want to live without, then you can make them feel that since they haven't got it, it might strike a responsive chord.

But with only curiosity it is skin deep. I think that after a while a little, and you are booked up you have a very difficult problem to overcome because the curiosity at that time has to be changed into something that is a little bit more permanent. Then how are you going to do it with a person who only comes with curiosity? And then as soon as they smell a rat, that you have something else in mind, very seldom that they will go along with it, because they will blame you. They will then say but that is not what I came for, I don't want to be preached to, I don't want to be told that I am this or that or the other. But if you say it in advance and you could ask them, don't you agree? Aren't we that mechanical? And if they say, Oh ho, I have a will of my own, if I want to go to Portland I go to Portland so what is there of this so-called mechanicality of mine, I'm not automatic, I know everything I'm doing. I also know what I want to say but I don't want to say it, I don't say it at all. It is hopeless, absolutely hopeless. Don't talk with them, if they have an attitude, you show me, don't talk to them. If they are so convinced that what they have is of equal value and that you have to convince them, don't take the trouble. But don't spend too much time. You ought to be able to smell them out within two minutes and if you don't know what in the beginning, you can very easily acquire certain sentences out of the ordinary and which strike, or ought to strike at them, and if it doesn't, if it doesn't

draw any blood leave them alone. Go over to something else. Make a remark, almost by the way, see how they react, if they do there is a little bit of a spark of recognition of something in then go further with it. And if there isn't they are just ordinary, ordinary, I mean by that nothing bad, but just superficial human beings, in general supporting cells of organic heat. And no more and no less and happy in ordinary life, whatever they are. Ultimately they are not friends of yours and they have no desire to find out where you live and you have shown a desire to find out where they live and if that doesn't work, forget it.

If you get involved in them and if you get disappointed it simply means that you don't know enough about human beings. And it is very useful to find that out because if you try it with ten I am sure you have more experience that you should not have approached number five, six, seven, and eight, you know that? And that you really were foolish in doing it and foolish in hoping it, even if with best of intentions and the idea that you want to get new people, I think that is marvelous. But do not waste. Out of the people of Seattle I think one out of a hundred is probably suitable.

MARGARET: Well, this is what I haven't been successful in bringing people, whether they stay or not because I pre-screened them in my own mind and said, no, they're not ready.

MR. NYLAND: I think that is very good. One can be in a certain situation where there are, unfortunately, not many. For instance, a class or a type of people. Sometimes scientific people could be interested if they are not too much involved. Unfortunately, Harry had the capacity but is much too much involved in his own little thinking. Artists, on the other hand, are usually much more open because they already are looking for something that is not concrete. Not like figures or lines or mathematical equations but something intangible and because of that they are much more open for that which might be, as a feeling, of course, in their heart of something and not in their brain. So those are the people that are, as a class, a little bit opener. There are also, among philosophers or among religious people as types, certain very good elements. You run into the difficulties that they are fanatic and prejudiced and that they are within their little framework perfectly happy to go to church and to interpret

everything in according with either the Gospel or the minister. But there are also among religious people, particularly when they get a little older, that they have found out certain things about what is religion or so-called religious people, or Christians, or good Jews, or Catholics or whatever they may be, that they are not what they are cracked up to be and because of that they are disappointed. And they keep on looking for something and that of course is marvellous, you might say, material.

I, I hate the word material. It is as if one had a judgement about raw material goods that are going to be made into a finished product of consciousness. You know, who are we to consider it so, but the word material is, that there is something in them and that has to be brought out in the proper way and one can prove it very definitely on a religious basis.

I think also people that are disappointed in general conditions now, including the way, including politics, including the different conditions of education exemplified by out teen-agers and young children, educational problems refers to very young children, the father and mother don't know what to do, the kind of movies and TV that are being shown, all this nonsense that is published in newspapers of murders, divorces, sex, crimes, etc., etc. That in a general way any reasoning man looking at this will say, what is this kind of a world and how does it happen that I happen to be exposed to it and that we have problems of this kind which very clearly are not sufficiently solved and where there are only a few who are even interested in it.

Well, when one shows concern with that kind of a condition at least it shows to some people that you are thinking about that as a problem and also that the necessity exists that it ought be solved. And very often you can find a certain common ground then of really exchanging for they also have come to several conclusions provided they are not superficially repeating what they have read in Time Magazine. But if it has gone a little deeper because they are being concerned and I would almost say, when they have had experiences of a certain kind where they may have run up against the law, or an old censor, or either income tax people or some kind of a policeman who did this or that, or the condition of traffic of politics or general bribery. Or that they are disappointed in the children of their friends who spoil their own children and what to do about them. Of course, whenever

one meets people who are, unfortunately not sufficiently adjusted in marriage or that they have problems of that kind, those are also a very good, in quotes, material, unquote.

Also I think that there are people who look at the possibility of something concerning the world as it is. One can link it up with the desire for space, of reaching something that they cannot find here. The absurdity, in an economic sense, of the expenditure of such tremendous quantities of money for all kind of war material as against that what is being spent for the education. That really as a race or as a group of people living we are missing the boat. We are missing the possibility of increasing our total level of living and instead we are being fed by all kinds of gadgets. And that everything that goes into this so-called research finally ends up in a very practical application so that people can make dollars and cents out of it. And that all the slogans that people at the present time use to sell their wares to the public are completely hypocritical. "To serve you better, the bank who works hardest for you." All this having in mind you, in order to save you some pennies. And all the nonsense, the blatant nonsense, the so-called hidden persuaders as you probably know. There are advertising agencies who simply live on that. The stuff that is being published in the form of magazines or usually news or sex or whatever is attractive. What is this that we are living with and what is this that we give to our children? And what is there as an antidote that as a reasonable human being I ought to consider to undo all the damage that is being done? And what strength have I that I can give in its place and make them interesting or make that what I say interesting enough for them that they even are willing to listen? Let alone that they will stick with you and come back again.

But at least that one could implant something that resembles the possibility for them or understanding that there is something different which may be more pertinent or surely more worthwhile. You see all these questions come up as must be, and I think you have to look at it in many different ways but it depends entirely on how one is involved oneself so that, almost I would say, any kind of a word that you would say or that you would say in any kind of connection with a subject always has to be tinted with that at the background. When

that is there they will start to recognize that it comes from a certain place in you and it is not just a general discussion of a subject.

New people are made and contacted by people who are not new in work at all. But the more you live on the surface, who will you attract? And what can you expect of them to stick it out when you, yourself, are not manifesting enough the desirability even of being interested. This ~~is~~ one thing of course when one tries to talk. If you do happen to have them come there is an added obligation then. Then, we talked about it a little while ago, it is a question of understanding the level that they are and to meet them at that level. So that immediately there will be a continued trust, and particularly there in a group, that they feel there is something there because they are understood and if they have any problems they are willing to talk about it. Otherwise they will say, Oh just a bunch of nit-wits, or so who wants it. Which of course that one out of ten probably is even a very high percentage. I think there are lots of them, but you have to have lots of material like that. You cannot have it differently. I'm sure the many people who met Gurdjieff in his life and surely who were at Fountainbleau and who were at Paris and at the restaurant and so forth. I think just a, almost I would say a handful stayed there, stayed around with him. When then Gurdjieff had his accident the Priure was filled with about fifty people. Every God-damned single one left except Orage. And there were a few who, you might say, were wedded to the house, taking care of this or that like some of the old reliable ones who were real friends. But Orage was new and Orage stuck it out and the rest, as Gurdjieff would say, with their tails behind them because there was nothing more to be gotten. The old man was sick and he probably would die so out they went. It was very interesting Gurdjieff has mentioned this himself so it is not hearsay.

That put Orage, for him, in a certain place. A person who then, at that time, was dependable and who could become useful to Gurdjieff and of course he was then, It was such a different character compared with Ouspensky who left at the time just because he so-called couldn't couldn't work with Gurdjieff or whatever excuse he wants to give. They say that I always get a little bit fed up, about this adoration of the other group.

So he's a nice guy you know, he wrote a nice book but he had

a pretty good brain. But as far as work is concerned it is a theoretical discussion sometimes on that what has to be done but that does not mean...He talks about how he lost himself but did he say what he was doing or that he at that time chastised himself, that he called himself a damn prude, not when he found himself in St. Petersburg and found that he had been asleep for an hour. What did he do, what does he recommend even in In Search to do about such a thing when a person is lost? Nothing.

Well, we don't have to talk and compare Orage with Ouspensky. You know where my sympathy is and by the way that book that I brought, he has printed. There was a man, and it was a searching man and that man had really a desire for finding something and to give up whatever at that time was not useful to him anymore, and to dare to take the... well, there are of course not many people like that. We have to deal with a few others. But the interest can be stimulated and the interest can grow and when they get into that kind of an atmosphere where there is that kind of life for them because everybody can be alive, then they will say that there is something desirable in them, maybe they come back. It's hard, it's hard to say because you will not know, some people you would expect that would have it, but they have nothing and others who you would expect it at all they somehow or other look you in your eyes and say, "You know, that is interesting."

(Sort of like Terry?)  
So they vary. You know, you know about that. And still I would never give them up. I would poke at them, I would take all kind of excuses out of his mind, or out of his head. You know, because I think there is something that really he would like to have satisfied, or he is a little bit too lazy about it. But I would tell him how God-damned lazy he is and that is not like a man should be.

MARGARET: You know, Terry quit Boeing about a month ago.

MR. NYLAND: Where is he now?

MARGARET: And went in selling insurance, you know that?

MR. NYLAND: I didn't know that.

MARGARET: You didn't? Oh.

MR. NYLAND: Because it's easier or what?

MARGARET: Well, no. Terry knows he's got a hard road ahead of him but I had a long talk with him just the day before he left and he said he made a comment like Boeing is too easy a place to fall asleep in.

MR. NYLAND: Well, you see what I mean by that. That is why I never would let him go, you see? Until actually he would kick me out of the house. I would hold on to him, the same way with Scot. I think such people are still worth while because out of the hundred there are not many who even are willing to listen. And Terry still at that time, whatever his excuse was, that he was lazy, that he was disappointed, that he has difficulties, all kinds of things, of course, they happen to all of us.

But still among it there is something that, you say, that is worth saving or at least making an attempt and then when that is there that one kindles it enough and at the proper time there is a chance for a life.

BOB: What about persons who are interested in other kinds of uh...

MR. NYLAND: Find out why they are interested in other kind of religions, in other kind of thoughts and encourage them to remain interested until they finally find out what either it satisfies them or that there is something lacking. And usually the question is what does it give you for your daily life. So that they start to make a distinction between their mind or their feeling and their body.

We'll always, because we are so facile with the mind and we are so proud of having feeling that usually we think that it is more than enough for a person to be a so-called man without having any application of whatever one thinks or whatever one feels. And in many ways we get away with it because the life of the party is not usually the life of the man who has a beautiful body, but it is a man who is quick in repartee and can tell a joke at the proper time and at the proper time can look at you with soulful eyes.

But, you see when you start to realize that whatever a person feels or whatever he thinks must be found in someway in his behavior that then you can ask this fellow who is interested in Zen or in any kind of another form of religion what does it give you for your daily life, how are you when you are discussing things with someone or when someone steps on your toe or that you you buy milk in a grocery store and so and so is nasty to you, or when you have an argument with the boss. Do you happen then to think of the Zen master so that the art of archery is applicable to you in shaking hands with someone you dislike? Ask such questions, you see, because I am sure they never thought of it and they will probably start to



argue that that is not the purpose of religion. Well, all right you say, it isn't that purpose, what is it? You can argue and I think there are lots of people that say that's all. And the philosopher, because I love to be able to say what Nietzsche is like and at the proper time to talk a little bit about Dionysius, how Nietzsche and the Overman and so-forth, that I can talk and I can create an impression as if I am learned so that people will look up to me and that it soaks my vanity and that is the whole purpose, so that at the proper time I can even use the words Jesus Christ without swearing.

You know, there are lots of people like that and many times that so-called interest in religion only extends that far. So don't go too far or in assuming that a person who uses a little term about the purpose of Nietzsche or even that he has read about Atlantis, and knows something about ?, and they impress you because somehow or other Buddhism seems to be understood by them. It is as soon as you ask a little bit more they skirmish with beautiful words of psychoanalysis and Jung, and Freud and libido and id and so-forth and you ask them what is it that you really know about it. They don't know.

There are two possibilities, they remain superficial or they go home and start studying. It is possible because sometimes when a person has been shown enough that he doesn't know there may be something or a conscience in him. The other kind who is so-called religious, really? They are open? Very few of them are when they are already committed to a certain religion that so-called is good for them or that is so completely fanatic that they want to go with you.

ROSS: Should one approach someone who has a faith on which he stands pretty well?

MR. NYLAND: If, if he is happy in that, if he is satisfied, leave him alone. Never, never disturb the relation of sons and daughters with their parents. Never say certain things to one's father or mother when it disturbs their religion. Leave them alone. If they ask a question that is different, but otherwise it is not up to the younger generation to educate the older, when they are happy. When they have problems it's a different question. And if they see that the younger generation has something that they haven't got maybe they will ask, whether or not they are sufficiently alive. But in most cases like that they are crystallized and within their work they are

satisfied.

But there is absolutely no reason to disturb anyone or even to talk about Gurdjieff when you have a feeling that they can never be interested and it would be hard for them if they became interested. The same thing applies to those who are psychologically disturbed. Don't talk to them about work. Leave them alone, send them to a hospital or a psychiatrist or somebody who can take care of them so that they become a little bit more normal. On the other hand the abnormal people, beatniks and what term is it, artnik?

DAVE: There's another word, fringies, used in Seattle.

MR. NYLAND: Well, that kind of type are open and that is such a pity because there is something that they are looking for. And when you get that kind you are liable to run off into the deep end because they are already a little bit unbalanced so there's a chance that they will get more unbalanced. So that it is very difficult to know who to approach and what to do with them and I think one runs into, oh, all kinds of people who used to come to Gurdjieff. Not the scum of the earth certainly. Something that sometimes we, the intelligensia put up our own nose.

ROSS: Well, that helps Margaret's question so much because in my work of course I guess Andy is much the same way, we literally get buried in a forest of people all within the same company so these are our daily contacts and the group of course are our contacts outside of work. And we don't find, I don't find too much productively for the group here, I mean to go out and bring in.

MR. NYLAND: I think what you could do, I mean if they are good scientific people, that is probably one group you have to do with, the other is a group of good executives who are interested in many things or sometimes in human relations, dealings with other people. I think there are enough books in existence that you could find out if they really are interested in problems of that kind.

ROSS: Well I have felt of course that we perhaps shouldn't get too many people out of this group but maybe that's wrong. We take them wherever we find them.

MR. NYLAND: Find, because the interest is not at all in anything of their daily life that they will bring to the group. They will bring to the group an attitude based on their daily life but the interest remains work. So I wouldn't worry too much about that but I would

probably test them if they are scientifically inclined, let them read a book like The Nature of Man. But if they are a little bit philosophical or interested in religion give them some kind of a book that has to go with a general viewpoint of religions, a combination of certain facets out of religion like alchemy or witchcraft or maybe talismans or amulets or anthropology. There are lots of books at the present time that touch on almost all the periphery of some kind of a development which was in existence among primitive men. About the Indians, many things that are known about certain tribes, their whole kiva, their certain worship or their initiations. It may be that people could become interested in that when they are interested in human beings, when they are interested in how other people live, interested in not wanting to accept the way we are here as the final word. But that there is an awful lot going on in the rest of the world which doesn't agree with us at all the way we are or that our large organization perhaps is more of a menace than a good thing.

You know, the losing, I said it once in connection with the force relationship, the sociological one, that is a large organization. One does certain things that affect other people, you never have a chance even to talk about it or to see them and still one becomes responsible for that kind of a thing. Is it right and considered as a subject that is worthwhile to question. Are we going in the right direction with that kind of a development? Not that one ought to be able to stop it but is there something in an individual small grocer who wants to exist by himself because he wants to have his own little business and is being crushed by the A&P and the Grand Union and the rest simply because he cannot manage any more. Is it right to have communities like we have outside with all the houses the same thing and everybody judged by a five and ten cent style. Is it right to have all the newspapers bought up by a couple of syndicates and all the rest canned for us, including canned music.

You know, one starts to think about that and this is particularly for executives. Executives who have the responsibility. Are they responsible for their fellow man? In what way? Is it only dollars and cents, of course forget them. But maybe they have a feeling and maybe they find in business an answer for themselves when they cannot solve the problems of their own household. Maybe they are terrible as fathers and they may have sons at college and don't know what to do

with the poor guy who is. All he needs is a little bit of money to buy a car and he'll have a good time. And here is the father, not knowing how to educate him. If such things are real problems you see, problems regarding health. People all the time run to the doctor, people who are nervous and perhaps could be helped that way and not as yet be a psycho-path. I think there are many different types where people can be considered sick. And I mean now by that also economically sick, whose way of thinking is absolutely pathological. And they cannot see straight anymore, and simply because they are engaged in conversation with others who are just as bad. And out of them, particularly they are a little bit more mature.

Maybe sometimes between the age thirty and forty, when the original interest has worn off a little bit and they start to see a little bit what is going on now. Sometimes their life begins at forty, well, maybe it does in that sense but it has to be a Renaissance and not just a continuation of the same old thing. But you have to have some people who have already opened their eyes a little bit and are not so terribly ignorant and not too naive. Sometimes naivete as well as life is the answer. Sometimes it is very interesting to have someone that is completely unspoiled, that can be guided in a certain direction. But it is very seldom that they actually want that because in going in any one direction let's say like Gurdjieff everything else seems to be just as happy to them. You say that sometimes one has in that in such direction people who are already dedicated in early life, let's say the type of a nun or a sister who wants to go to Christ or the one who is definitely interested in a career like a woman, a career woman who in early life already is not interested in ordinary affairs of a woman, she wants to be a man. Or whatever it may be, her attitude. The intellectual types which are there sometimes and make excellent scientists and good analysts and so forth but they are not human beings any more.

So there are already some that are lost at an early age but I think if they are nineteen, twenty, twenty-one, so forth, when they are not too much involved in sex, that there is a possibility of really what the school can't stimulate the interest in something that exists that they don't know and that is worthwhile to go after. There are several of that type still in existence. They are very good. But in general the best bets among people for work is when

they have suffered a little, when they have gone through certain things that they know that life is a little different than what one hopes for, sometimes a little disappointing and still they have to believe that something is possible also for them. And out of that there is very good material.

But as I said for the one out of a hundred, it's a very small number. And the patience that one has to have and the disappointment of course. But that also makes it worthwhile because out of the fifty or a hundred that you do talk to you derive a certain facility of how to talk to the next.

You know when one wants to be a good salesman for these ideas, you have to be tremendously flexible. And although as a salesman one has to be flexible because you have to meet the person, the perspective buyer on the certain level that he is going to buy, there is much more with this kind of an idea. You have to adapt yourself to his thought process of some kind. And I think it is difficult to try to avoid the wrong words at the wrong time. Or cliches, or prejudices. If you talk to someone about heaven and that happens to be an anathema to him because his father always used to talk about it, you're lost. Any stereotyped salesperson who uses religiously a certain terminology, you have to apologize for it unless you know that the man really can understand it, the meaning. And this holds true all along the line, this holds true among people who even are interested in work and they start to criticize each other because one is allittle too religious or one quotes the Bible too much. Well, all right, there is a certain narrow-mindedness you can say, but if it is a question of convincing someone it doesn't matter how you want to call it if it is a failure. You know it may be due to any kind of a thing that happened to come around and if you only were forewarned or flexible enough or let the other talk, if he uses the word heaven you can use it but don't you use it first.

MARGARET: Mr. Nyland, it's kind of like if I am standing on firm ground myself, I can talk on the periphery or like you have just been talking about, oh, you talk about what's been going on in the world today, newspaper talk or television talk and that's wrong or is something wrong or how do you feel, and due to this, say at the first meeting when we bring a newcomer in to talk this way to

the person, just feeling him out of

the person, just feeling him out on the outside?

MR. NYLAND: I think it is still preliminary Margaret, I think it is not a question of what one should discuss at the meeting.

MARGARET: Okay then, what do you say at the meeting?

MR. NYLAND: Oh, at the meeting when you have him there and you have already aroused his curiosity with the possibility that something is there that he doesn't know about, then you must talk about that what he doesn't know. You cannot repeat statements that you have made before that brought him to the meeting. Now he comes to the meeting, he comes for a different purpose, he wants to know something, so you have to put then in words what engages you and make it agreeable to him.

MARGARET: Yes, yes, and this is where I fall down because I am parrot talking you know, I'm repeating something that I've heard, I understand in a certain sense myself but I can't relate it or relate it to the other person.

MR. NYLAND: Well, you could start out if you want to by asking him questions. Has he ever thought about being mechanical, without criticising him because a person doesn't want to be criticized. But you can ask him has he ever thought about it or is he satisfied, is he ever introspective, thinking that he has been angry and that he didn't like it afterwards. Has he problems with his father and mother that he feels he ought to be much more of a son than he is? Is he a procrastinator, is there someone who wants all the time, who wants all the time to argue or to talk, is it a person who is selfish. You see, by little ways one can find out, many times when a person like that comes to a Wednesday then he gets spirited, they want to have something in connection with work so they ask for a task.

Come here, I don't know A from B as far as the man is concerned but if you've noticed I've many times asked what is he doing, what is his daily work and usually the task will, in the first place, be related to his ordinary daily life so that he can find out a little bit about what he really is, what takes place with him in his ordinary work. Is he happy, does he have to get up early, is there dealings with other people, what is he really doing and so forth and then out of that I get a certain idea of a task and why don't you try this. Then you have him because he is then engaged in something that you have given him or suggested to him that has to do with something

that comes from you so it has a certain connotation for him and it is related also to what he is doing. And then if there is interest he will and of course if there is not interest he won't do, then what can the answer be?

Not that it means that it has to come to a task, it is something that you hold up in front of them something that is worthwhile and encourage them then in much more technical terms of following something that they also know but maybe pushed in the background but that still might exist potentially, or that has existed when they were young and now they don't any more. Religious maybe, or that has existed or has then, because of prejudice or hypocrisy of the people they have dealings with, that they came to the conclusion that they don't want anything of that, so that there was a difference between the manifestation which they had seen and which they also believed was the wrong manifestation. Then if that is still there you can link it up with that. You understand what I mean? If their father and mother were hypocritical and called themselves Christians that need not affect the idea of Christianity or particularly if he felt, as a son, that they were hypocritical, he had an idea of what Christianity should be in reality. Then one can bring that back you see.

There is a thousand and one ways of doing it and the only way to find out what to do in what particular case depends on the understanding of the situation or of the person. And there will be many mistakes like that and patience is needed. It will take also a long time and flexibility that one has to learn. I would say teaching because it is not teaching yet but certainly it is taking the initiative takes many years, really. And one should not have the feeling that you ought to be able to do it. The feeling should be thank God that I try a little bit and I hope that I won't fail. It's a far better attitude. But one need not be cocky about it because there are not many people like this who can take a man from the street almost and talk with him about spiritual values. He has not interest usually and you have to be very patient in explaining what is really what. But whatever you say has to be based on an assurance that they know that you mean it and that it has value for you. If it's repetitious of something that you quote from someone else or "we have been told," I think it is utterly silly. It never cuts any ice. And that usually "we have been told because in the book it says" and even to the ex-

tent that "Gurdjieff would say," it has no value. Instead, "I would say." And I say the same thing as Gurdjieff and I agree with Gurdjieff because I also, and thanks to Gurdjieff maybe I know or rather I recognize whatever is my experience. I has to be personal enough so that they are willing to listen to you, not listen to Gurdjieff.

After that, when something has started, when something has opened up, they can go in any direction when they have that kind of an initiative. That's all, you have to kindle something and then it starts to burn.

Make a list of ten people who are most likely and wait for an opportunity that you have or make the opportunity that you can see them and then talk. And consider it a long range program. But you have to think of it many times and many times in different ways and sometimes in a certain way approaching a certain person in a certain way, the way he is or she is. Not everything will, even because of its good value as a system appeal to a person in any state he is. If one could talk about work in a real objective sense you wouldn't worry too much about it because they would recognize it. But we remain all so subjective even if we talk about objectivity.

It's a problem and you have to solve it and it will help you a great deal if you try to solve it even if you have no success with people. The fathers, mothers, cousins, nephews, nieces, booksellers, people you meet even at cocktail parties, unfortunately at lunch when you have to sit next to them, friends of friends about whom you hear, people who carry a book "All and Everything" under their arm, libraries where people go who borrow this and that. If one wants to trace it as something that is worthwhile, as you know I do give every once and a while a task for people to do, bring in a new person. Once I used the records, I told them to buy two records and sell one to anyone they wish, they had to see it, they couldn't give it away. In order for them to go through that kind of thing of something unusual which they as buying something they could kindle in someone else that they could buy.

This is really the problem you see, in this case it was a record, in the case of new people it was the idea.

ANDY: In trying to interest a person who is scientifically inclined, a good, thorough, logical thinker, would you suggest giving them to read The Supreme Doctrine by Binault?

MR. NYLAND: Yes, I think that would open up many things, also The



Three Conventions.

ANDY: You can't find it.

MR. NYLAND: Can't you?

ANDY: Bookstores can't find it, it's not in the library...

MR. NYLAND: It's out of print.

ANDY: It's not even listed in any old publishers index. My bookstore would advertise for a used copy but...

MR. NYLAND: As Orage mentioned, as a guideline, and I think he gives the publisher of the book...

ANDY: Of The Three Conventions?

MR. NYLAND: I believe so. Let me look at it David, and see if I can find it. But if we cannot find it I probably have a copy and I can give you the publisher.

ANDY: I have been baiting Frank B. for almost a year now. Every once in a while I almost draw fire but not quite.

MR. NYLAND: Metaphysical Dialogue, Professor Dennis , reprinted as the Three Conventions, London, 1932. It doesn't give the publisher.

ANDY: What was that first title?

MR. NYLAND: Well, that refers to the first title, Metaphysical Dialogue, you see? But I don't think it ever appeared on the, Oh. It appeared in a The New Age, you see. But it is not published as a book. Later on it was published as The Three Conventions. Let me know if you cannot find it because I must have a copy somewhere.

ANDY: I had spent quite a bit of time and had the man at the bookstore look through every old index he had. Do you know what year it was published?

MR. NYLAND: 1932.

ANDY: I'll have him look again a little further back.

MR. NYLAND: Why don't you do that? It came out when Orage was at the Priore, but the material itself is older when it had been published in The New Age so that it was before that year, 1928. Well, it was published by that time. It's a very useful book and there is another one by him, I forget the title of that also. But, for scientific people there are many books, I can't mention every thing but there are several more. I'll give you a list of them.

ANDY: Do you suggest such authors as Brunton?

MR. NYLAND: Well, he's usually not considered scientific enough.

ANDY: No, but I mean for another class of person.

MR. NYLAND: Oh yes, yes. But, well, the Wisdom of the Over-self, that is good.

ANDY: What about the...

MR. NYLAND: Secrets of Tibet and India, or so forth? They are very good but they are too descriptive and they avoid giving you really information. They're very nice. Alexandra David-Neel on Tibet for instance, also good. There is more there that makes you feel there is something without her telling you. But I will make you a list of so-called pseudo-scientific books that are worthwhile.

I've threatened once in awhile in Firefly to make one section a description of different books which might be useful for work or intellection or so forth. I haven't been able to do it yet. I can certainly get it in but it doesn't need it.

So what is there more of practical possibilities if we want to talk tonight of real work?

SHERRY: I would like to have a task in relation to Hans and how to keep from producing another Sherry.

MR. NYLAND: Well, he can be half Sherry you know.

SHERRY: Why can't he be all Hans.?

MR. NYLAND: He has to be all Hans but of course he is a mixture of a variety of things of which Sherry is a part and so is Bob a part and lots of other things from the surroundings that make Hans what he is and also what Hans himself was at the time he was born. Try to find out what he really is then you will know what to develop. Watch him. Not what he says, of course, but what he does, how he acts, how he goes after something, how he is not diverted, how he wants to continue obstinately, how he understands you, how he gets away with certain ways that he wants, fools you or thinks he can fool you, to what extent you are weak, not strong enough when you tell him and then give in afterwards. How often that you are a little too lazy, that you know something ought to be done that you don't do and he then is satisfied and gets away with it, how often he evades you and gets his satisfaction from Bob without telling you about it, how often he places or plays one against the other which of course little children do at a very early age, that they can get it from you and not from the father, or reversal, whatever are his selfish tendencies. His desire for wanting to eat at a certain time, how much, how he eats, is he sloppy, is he careful with his toys, does he want to clean it up, does he just let things go around any old way. This is what

I mean by study him so that you get a picture and out of that you can say some are good tendencies, they ought to be developed and others, something has to be done to go against them. Some others that are not good, maybe others are the cause, maybe you are the cause, you know? There may be many and look at them simply without accusing yourself and simply stating that kind of a fact. And then out of that maybe you have distilled enough possibilities in what directions you would like to educate him, then you make a little plan of how you are going to do it.

How will I satisfy a tendency that is good for him by giving him more of an opportunity that it would develop? If it is reading or if it is coloring, drawing, if he is interested in certain things that you believe are right for him. If it is necessary for him to sit quietly and listen maybe to music, if he is in a certain tantrum and not to give in, if he is that way perhaps you ought to spank him, if you want to eliminate that what causes trouble to him instead of having him break it. You know, whatever it is, that you find out that you could it, in exactly the same way, the second category of the things that are quite wrong eliminate them. That is, try to undo what causes them. Maybe you give him the wrong toys, maybe you put ideas in his head which you shouldn't have, maybe you do not realize what you are doing to him, let's say by allowing him to look at TV and looking at guns. What stupid and horrible toys are being given to children of certain shapes and certain colors, or plastic. Give him something that will develop his taste instead of being satisfied with just a little bit of something simply because it happens to be ten cents.

You see, look at a child intelligently and give it enough intelligence. Don't look and talk down to the child when it isn't necessary at all. You can maintain a conversation with a child in an ordinary way without saying, "No, little Hans etc., etc." and make your voice dumb. He wants to grow up to be a normal human being. Try to avoid contact with so-called nonsensical little children you dislike and whose parents you dislike because they don't educate a child right. Eliminate contact, eliminate people who also talk down to him or want to cuddle him or tell him how beautiful, how this and that, tell them to get out and talk to someone else but not your child. Your child is your child, it is yours, Bob's, in that house that you create for him and surround

him with all kind of things that give him aspiration.

You see? You have to build in him something of a wish towards something that is not there as yet and that he might like. Surround him with the things of taste to the extent that you can and eliminate the things that are tasteless. Give him food that stimulates his stomach, of a little different variety than just put two and two together, satisfies him. You know, by this time he has to develop his taste already, he has to have different kind of food, a little acid, see what it is to him, too much sugar or no sugar, take away things that are a little too much in which he can indulge. There are again, thousands of ways in which one can study a child and in case you forget, write up what kind of conclusions you come to. It's the best task you could have as far as the child is concerned to that you really, he's not a grown-up person, he is a child, treat him as a child. Don't allow him to do things that are allowable for a young grown-up this and that, don't tell him he has a will of his own, he has none and whatever he thinks he has to be conformed or adjusted or ~~skayed~~ by you and by Bob and between the two of you no difference of opinion regarding the education. Don't ever differ, even quarrel, in the presence of him. Settle it outside and don't accuse each other in the presence of the child.

Don't take away his confidence he has in either you or in Bob. Talk that over together when he is asleep or when he is not there. Try to tell him to be on his own, make him interested in things that he can carry out, don't let him run all the time to you to show you what a beautiful drawing he has made and that he wants to be patted on the back. Consider that just no-one and when even it's unusual to you don't tell him it's so unusual, "Now isn't that lovely," and then go on with your ordinary work whatever it is, don't pay too much attention. But each time he requires attention, give him a little. Never not give it to him, never tell him "all right Hans, let papa sit there, he wants to read, you go on and play." It won't work. And when you want him to learn something, work with him. After a little while maybe he can be by himself and follow it out. But never tell him you go do this, you go do that. He knows how you are spending your time. And it is far better to tell him "don't bother me." But don't tell him to do something else, say "I'm sorry, I'm busy papa has to figure out his income tax." Or whatever it is, you see? Don't tell him something that is so-called 'children's language.'

They understand ordinary language and they understand ordinary people, they are no fools and you can talk to them in an ordinary and decent kind of way and make certain things very well understood. They know much more than you think and of course they say much less.

All right Sherry, it's a good task. Every once in awhile when it flabbergasts you try to wake up.

All right? How old is he now?

SHERRY: Three.

MR. NYLAND: Oh, wonderful age, that's a task for two years.

SHERRY: Two? It sounds like fifteen.

MR. NYLAND: No, no. Because then he starts on his own. At the present time you give him leadership. When he is five years, six years he will manage in that direction for certain things have been formed in him.

BOB: Are those things that have been formed in him perfectly chrystallized or...

MR. NYLAND: At the present time they are flexible that's why I said you must study him. You will see tendencies at the present time you can prevent them so that you can still bend them over. There is still a chance for doing that. When he gets to be five or six it is very very difficult, generally it doesn't work and you have to spank him, put his head underwater. Don't punish yet if you can help it but be strict with him with authority. They recognize authority. There's a relationship there between the son and the father the same way as between the physical body and his mind. They recognize authority. The physical body recognizes the authority of the mind, the son recognizes the authority of the father. The father has to be strict about certain things, reasonable, of course understanding, but adhering to that or that what you say first and follow it and if you cannot follow it don't say it.

Oh, it's marvellous to theorize about how to educate children.

BOB: Right there when it's happening it's not so easy.

MR. NYLAND: No, you prepare for it, Bob. You probably sit up late at night thinking about it, that is good, it fills your chest.

So now, the general task each of you, make a list of ten people. It may take you two or three weeks before you have a list like that completed. But then you select out of those with whom you can have a fairly easy contact with, it's not necessary to express preparations and start immediately. You will not reach ten

so easily because you will eliminate people, particularly the way we have talked about it, certain restrictions that are in them. Make it a study like stalking them, you know? Like stalking a deer, or like sometimes people who are fishermen stalk a fish.

THELMA: Well, I've eliminated all I've met.

MR. NYLAND: Well, that is easy, how you have to meet more.

THELMA: The little neighbor girl who was here, that came over a few times to our meetings, she said that everyone around here who saw all these cars parked in front of our house twice a week, must be a Communist meeting.

MR. NYLAND: Well, of course I don't believe it, we run up against all kinds of prejudices. Your contacts, Thelma, of course are quite different compared to the others.

THELMA: Uh huh, I just don't meet as many.

MR. NYLAND: You are quite right, you are much more limited than, let's say, Margaret. But, still there is among...

ANDY: Look at all the people in the hospital you can go in and talk to.

MARGARET: Yeah, they can't talk back and...

ANDY: All the patients.

THELMA: You'd be surprised how they can talk back.

MR. NYLAND: Well, how do the Jehovah's Witnesses do it? Every opportunity they have they attach themselves to a person and hang on to them and they give them a little bit of, what they call, a little piece of paper with a prayer on it and tell them how this and that, how wonderful and how they saved them and.. Of course they are bad fanatics, they are a little stubborn. My brother happens to be one, very much interested late in his life, he's older than I am, he ought to know better though. And it's not that I want to in any way disturb but it's interesting, there is something there that they would talk to others and they would tell them how wonderful this or that. But it doesn't have to take that particular form. But when Gurdjieff says he would like All and Everything to be read in the subway, which he said, he printed it in small format so that it could be put in your pocket. Well, of course you have to divide it into three little volumes in order to make that feasible, but that was the original plan, that people could carry it.

Take All and Everything and put it under your arm as Gurdjieff said so that everybody can read it and go in public conveyances, see

how you feel. No, I'm not joking. I really... you'll never know! I told you the story about the man who lived on the third floor. How did that happen? How did he happen to know that...he overheard maybe, or maybe, I'm not so sure, he saw Gurdjieff's program. But I think he already knew it from the people who were working at the time, when I was away and they were cleaning it up, and when coming by he must have overheard something.

GIRL: Mr. Nyland, I remember I used to take the bus from New York to Hoboken and three or four times I would start a conversation or people would ask me. It's very easy.

MR. NYLAND: That is right . I know that. You are quite right. If you want to beat a dog you can always find a stick.

ROSS: With two ends.

MR. NYLAND: Probably with two ends you could beat him twice.

ANDY: Trouble is I can't find the dog!

MR. NYLAND: You don't have to. All you do is wish for one.

So lets turn the tape off. I think we have enough on it to consider it a tape you know.